Importance of Addressing Tafseer (The Science of Quranic Exegesis) While Translating the Holy Qur'an

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Abstract

This article was prepared in order to reveal the necessary importance of addressing the science and methods of Tafseer (science of exegesis of the Quran) together with the methods of translation studies in the process of translating the Holy Qur'an, which is the fundamental source of Islam. In the article, the word "din" and its translation "religion" in example of the 19th verse of Surah Ali Imran was selected for analysis, and the necessity of the tafseer was theoretically clarified under the conceptual essence of these words.

Keywords: *Quran Translations; Tafseer; Translation Methods; Conceptual Image; Din; Religion; Differences and Similarities*

Introduction

The positive impact of the modern scientific revolution in the XXI century, has greatly influenced the field of linguistics as well. From the beginning of its emergence as a science until the 21st century, traditional linguistics, which considered the research conducted mainly on the internal systems of the language to be sufficient, in the last quarter of the 21st century began to turn its research direction to the new modern issues directly related to the modern problems of traditional linguistics [1].

Humanity now uses language not only as a means of communication and establishing mutual social relations, but language for them was turned into the main socio – cultural tool, through which the mankind actively introduces with the sources and information about the life of the world and its various forms, with deep linguistic outlook. In one word, the people began to see a language as a tool for bringing about changes, like an "anthropocentric tool" [2]. It can be said that today's anthropocentric focus of linguistic science directs to the Holy Qur'an, which is the most primary source of the Islamic religion [3]. In this source, which can be used scientifically, you can get complete information about the life of the world and its various worlds. The fact that the messages given to humanity several decades ago through a number of scientific signs, logical symbols and signs are echoing in the world of science today, this source is today's science. - is becoming the primary and main object of science research. However, due to the fact that there are problems related to language knowledge in the scientific community of this world, as in every era, there are two different ways of using the Holy Qur'an for those who aim to learn information from this Book in the aspects they need:

1. First, after fully studying the language in which the Holy Qur'an was revealed, Arabic Fushan with its 7 different dialects, and then refer to the Qur'an in its original language;
2. Learning the Holy Quran from its translations;

It should be recognized that Fusha (العربية الفصحي), the language of the Qur'an, is sharply different from modern Arabic Hadith (العربية الحديثة), which is the spoken language of today's Arabs, and there are few mujtahid scholars who fully know Fusha, the Arabic of the Qur'an, with its 7 different dialects, and various Taking into account the fact that even the Arabs who live in the regions confuse this language with modern Arabic, they may not even understand some of its words, and most importantly, it takes a lot of time to learn this language. they prefer to refer to its translations into their own languages when forming their imaginations.

However, it should be noted at this point that the Holy Qur'an is the last message of revelation sent to all mankind [4] through the last messenger of God, Muhammad, may God bless him and grant him peace.

The Main Part

Fatwas and rulings in Islamic law are taken only from its original source, that is, from the Arabic text. The impossibility [5] of expressing the meaning of the Holy Qur'an in another language from the Arabic word and because the translations of the Qur'an are human products [6], the translations of the Holy Qur'an cannot be the basis for a Shariah fatwa or evidence [7].

The main reason why Islamic scholars have come to such a scientific conclusion about the translations of the Holy Quran is the fact that in most cases hatred and phobia towards Islam and its Prophet are formed as a result of baseless, inappropriate and unscientific conclusions made about the religion of Islam based on translations rather than the original text of the Holy Quran [8].

In general, today there are 100 translations of the Holy Qur'an into various foreign languages, but it is difficult to say that all of them are correct, adequate and objectively translated from the point of view of essence and spirituality.

The main reason for this is that, there are almost no Qur'anic scholars among those who translate this scripture into English, that most of the translators are representatives of a group consisting of members of the Jewish-Christian missionary sectarians, Zionist politicians, deist orientalists, agnostic philosophers, and members of the fanatical group and radical movement "raised" for their opposition to the pure Islamic faith, Moreover, while translating the Holy Qur'an, they represent the meanings of the words inside the Quran relying not based on Fusha, Arabic which is the original language of Quran, but the modern Arabic language, which is the colloquial language among modern Arabs. Besides, they did not refer to the sciences of the Qur'an at all during the translation process, and so on. A number of the following reasons completely destroy our trust to these translations which they can be are an alternative, correct and impartial implementation of the original text from a spiritual, religious-conceptual and linguistic point of view. The dangerous part of the matter is that the "translations" of such translators have the following goals:

1. *To prevent non-Muslim English-speakers, who are interested in Islam and start studying it from the translations of the Holy Qur'an from conversion into Islam by negativizing their first ideas about the Holy Qur'an;*

2. *To expel young Muslims, who have insufficient Islamic knowledge, from Islam by shaping doubts, suspicions over the scientific inspiration of the Holy Qur'an, and to form atheistic, agnostic and deistic groups among them;*

Taking into account the above two different factors, there is a need to translate the Holy Qur'an on an objective and scientific basis in order not to "bait" non-Muslim communities and young Muslims who are looking for the true religion to the western missionary elite who run such dangerous proselytizing projects. At this point, taking into account that the translation of the Holy Qur'an is not a professional individual work, but a very complex process of a collective nature, it is very important for translators and linguists to cooperate with Qur'anic scholars in this regard.

For this reason, in the second half of the 21st century, in order to theoretically eliminate a number of such linguistic problems that may arise in the translation of the Holy Qur'an, and to create close alternative translations of the Holy Qur'an, the science of translation studies, which serves to scientifically interpret the verses of the Holy Qur'an, extract the relevant content and essence from them. the integration of theoretical sciences with "Quran sciences" and carrying out all theoretical processes related to the translation of the Qur'an in the interrelationship of these two sciences is becoming a demand of the times.

Results and Discussion

The British Islamic scholar Muhammad Marmaduke Pickthall, who translated the Holy Qur'an into English under the title "The Meaning of the Glorious Qur'an", also said that trying to translate the Holy Qur'an only through linguistic translation methods, trying to extract the intended meaning from its original text, is as not easy as translating works of art that the translation of the verses of the Holy Qur'an using only existing linguistic translation methods may give rise to many questions and misunderstandings regarding the translation, therefore, when translating the verses of the Holy Qur'an, first of all, the original meaning understood from the verse should be clarified again through tafsir, tabdil or commentary in the Qur'anic sciences. then he states in his translation that it would be appropriate to translate them into other languages using translation methods.

In addition, as mentioned above, the Qur'an is "divine" only in its language of revelation, and its translation in other languages is "human – made one", the product of a translator, and since the words and sentences used in the translation cannot fully express the Qur'anic terms, moreover, it is not possible to obtain rulings and proofs in Sharia from the translations. There is an expert who has tried himself in this field who does not deny that thinking or drawing a conclusion about the verses of the Qur'an is a task that requires precision that relies on a very high level of scientific-intellectual potential.

In general, there are methods, styles and approaches that are most often used by translators and orientalists of the western region in the translation of artistic and historical works, such as linguacultural adaptation, linguistic amplification, and grammatical compression. But these methods are not suitable for Quran translation. However, using these kinds of above – mentioned methods for translating the Holy Quran, leads to the emergence of a number of theological defects and shortcomings in the translation and these shortcomings cause the level of alternation of the text in the process of translation, the change of the original conceptual image intended from the verse. We will demonstrate the validity of our reasoning through our analysis of the translation of the Holy Qur'an, verse 19 of Surah Ali Imran, translated by the method of Linguacultural adaptation.

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ...

MUHAMMAD MARMADUKE PICTHALL таржимаси:
Lo! religion with Allah (is) the Surrender (to His Will and Guidance)… [9]

ARTHUR. J. ARBERRY таржимаси:
The true religion with God is Islam… [10]

As we have witnessed, the word "din" in the verse is translated into English as "religion". The translation was done using the method of linguistic and cultural adaptation, which we have given above as an example, because although the word "religion", which is part of the historical historicisms, has a

partial lexical alternative to the Qur'anic term "din", it does not give its exact meaning from a conceptual point of view. See the table below:

Religion	دين (дин)
Cambridge Advanced Learners' Dictionary:	**The Oxford Dictionary of Islam:**
Religion – *the belief in and worship of a god or gods, or any such system of belief and worship.* [11]	Din – *a word, which refers to the way of life of Muslims by following the regulations of divine law, including beliefs, character and deeds revealed by Allah (The Only God).* [12]
Collins Cobuild Dictionary	**Encyclopedia of the Quran:**
Religion – *is belief in a god or gods and the activities that are connected with this belief, such as praying or worshipping in a building such as a church or temple.* [13]	Din – *from the root verb* دان *(daana), organize the life with the sense of obedience, submission and allegiance to Allah (The Unique God) by following His divine teaching (Quran).*

According to the definitions taken from the most frequently used explanatory dictionaries in English, the word "religion" means "belief in the existence of God or Gods, or some divine forces that are believed to rule the whole world and the universe", while "din" means "a life program consisting of sent divine judgments, commandments, commands and instructions, or a cultural way of life built according to God's judgments and commands". From this point of view, it turns out that the alternative word for the word "religion" is not "din", but the Qur'anic word ايمان(Faith), which means "belief in the existence of God".

In addition to the above contents, the word "religion" includes "Considering the traditional culture left by the ancestors as sacred, showing special respect and paying respect to it [14], Conscientiousness, observance of law and legality, moral obligation and the principles of secularism [15], the "holy soldiery" of the soldiers of the Roman army in front of their people [16]. It is also necessary to take into account that there are a number of meanings such as oath.

From this point of view, dictionaries are not enough for the correct translation of the word "din" which appears 98 times in various verses of the Holy Qur'an. In order to eliminate the problematic issue in this situation and clarify the meaning of the word "din" in that verse, we should refer to the following 2 types of Tafseer methods of the Holy Qur'an, because only Allah knows the original meaning of His revelation and will be known His messenger as well to whom the statement was explained.

1. Interpreting the Holy Qur'an with its essence;
2. Interpretation of the Holy Qur'an through Sahih Prophetic Hadiths

In one verse of the Holy Qur'an, Allah asks a rhetorical question about the meaning of a word, and in another verse he gives the definition and explanation of this word. Only, in the example of the following Surah Imran verse 20 in the Holy Qur'an, Allah is teaching mankind what "din" is through His Messenger Muhammad, may God bless him and grant him peace [17].

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ

If they argue with you (about religion), tell them: I and those who follow me have submitted ourselves to Allah, we obeyed Him!"

If we pay attention to the content of the verse, it is said that din means surrendering the soul, heart and life for Allah's will and living based on His instructions, judgments and commandments. Also, it is very important to refer to the hadiths of the Messenger of God Muhammad, may God bless him and grant him peace, about the semantic meaning of the word "din" for the interpretation of the Holy Qur'an based on its scientific method. We can witness one of the comments and instructions given by the Prophet to the word "din" in the example of the following hadith.

عَنْ أَبِي رُقَيَّةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ: الدِّينُ النَّصِيحَةُ". قُلْنَا: لِمَنْ؟ قَالَ لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ
"

"The Prophet, may God's prayers and peace be upon him, spoke about the things necessary for perfect faith in the presence of the Companions and said: "Din is advice." Then the Companions asked: "To whom (calling) the admonition?" When asked, the Messenger of Allah, said: "This is an admonition to follow Allah, His Book (Quran), His Messenger (Muhammad p.b.u.h) and companions who follow directly to the teachings of Messanger"

Conclusion

While commenting on this hadith, a number of hadith scholars said that the word al-Nāṣīḥaḥu in this hadith, narrated by the companion Abu Ruqayya Tamim ibn Aws Ad-Dari, may God bless him and grant him peace, expresses the following 3 types of meaning from an idiomatic point of view:

1. A call to Allah – Is a call to Allah's right and true path, affirming His existence, unity, and that there is no god but He;
2. Call to the Book of Allah - a call to apply the Holy Qur'an to life;
3. Call to the Messenger of God – a call to follow the example life of the Messenger of God, Muhammad, may God's blessed him, and to find the foundation of his Qur'an – based acts;

In the example of the translation of a single verse of Surah Ali Imran above, the analysis of the lexical alternative to the word "din" in English, the conclusion is that the words contained in the Holy Qur'an can be interpreted in two different lexical and lexical terms. Since the dictionary interpretation of the words in the Holy Quran is not always enough to reveal the meaning of the original text, the role and importance of referring to the Quranic sciences in clarifying its conceptual meaning is incomparable.

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